

# BRYAN SPEAKS ON MAN'S RELATIONS TO SOCIETY

National Secretary of State Delivers Inspiring Address At Social Service Conference

## CHILD LABOR IS STRONGLY OPPOSED

Declares No Man Has a Right to Check Child's Opportunity or Give it an Inferior Chance. Conservation of Manhood Greatest Thing; Makes Eloquent Plea For Temperance. Mr. A. W. McAlister, Elected President of Conference

"May the Almighty bless William Jennings Bryan for that" devoutly murmured a woman Conference delegate Saturday morning. The Commissioner had just told of 4,000 young University of Michigan men signing the pledge as a result of his address before them.

"May the Almighty bless William Jennings Bryan for that!" The refrain sang through the hearts of thousands of mothers in that great audience—and a mother's prayer ought to receive particular attention from God, as some one said during the Conference.

There were 4,000 people in the auditorium at 2:45 yesterday morning when Mr. Bryan entered. The applause he received must have been gratifying to him. He was escorted by Governor Locke Craig, Senator O. Max Gardner, Representative Henry Page, Attorney General Bickett, Mr. A. L. Brooks and Rev. T. W. O'Kelley.

### Mr. Bickett Introduces.

In the absence of Secretary of the Navy Josephus Daniels, Mr. Bickett introduced Mr. Bryan to his audience. The Attorney General explained that he was only a substitute. He reminded his audience of that most pathetic incident in all history. It was when Jacob worked seven long years for Rachel and got Leah. "Ladies and gentlemen," said Mr. Bickett, "I am Leah."

Then Mr. Bryan came to the front of the stage and from his first word to his last he had his audience with him. And in that audience was Meredith College again. They filled one section of the auditorium. You know the reception he got without being told.

Mr. Bryan spoke for over an hour. His address appears in full below.

### The Climax.

His message was the climax of the third annual session of the North Carolina conference for social service. It is reckoned as its most successful. Aside from Mr. Bryan's address, the day was marked by the election of officers and a description of "Community Service Week in North Carolina, 1914-1915," by Dr. E. K. Graham, Chapel Hill.

The following officers were elected: President, W. A. McAlister, Greensboro; First Vice-President, E. K. Graham, Chapel Hill; Second Vice-President, Mrs. W. R. Hollowell; Third Vice-President, W. H. Swift, Greensboro; Warren Booker, Secretary-Treasurer.

The President was given power to appoint chairmen of the various standing committees. Resolutions were adopted endorsing the Workman's Compensation Act. President Poe, who has served the association so very faithfully for the three years of its life, complimented the incoming officers and paid his respects to the miserable condition the auditorium was in to receive Mr. Bryan.

The seats were not in place, the place was dirty, and it was a little bit colder in the building than it was outside.

### Mr. Bryan's Address.

"It is very pleasant to be here yesterday evening, your distinguished townsman, my personal friend, came to me in a sorrowful and mournful voice and announced that the consideration of the navy bill was inopportune just when he had planned to come down here, and this trip that I planned to make with him, I was obliged to make alone.

"I never come to the city of Raleigh without looking for Daniels. I have had him identified with your city since I have known him, and I have thoroughly enjoyed the intimate association of our official positions that we have had for about two years. I would have been glad to have had him here, although his friendship is so generous that I was afraid that he would embarrass me by his words of praise. If I had known in advance who was asked to take his place I think I would have spent my time

between my leaving Washington and my arrival in trying to persuade him not to make Daniel's speech in introducing me. I am very grateful for the praise and if any man needs it I think I do, because it takes a good deal of praise from friends to overcome the criticism that I have received for about 25 years, but I have long since learned that the kind words said of me by my political associates are not really intended to be personal. When a man praises me in language I simply understand to some extent his own ideas. I think that my friend here is just trying to describe his ideal man, the ideal toward which he and I are striving, so I accept all that he said as praises of the ideal which he hopes to reach."

Mr. Bryan, when he arose to speak, took off a cap he had been wearing and held it in his hand. Holding it up he said:

"I wish to tell you the history of this cap. I visited Asheville, my summer home, if I may call a bare mountain top my summer home, a few weeks ago and went back through eastern Tennessee. When I returned home I received this cap. A gentleman told me that his little daughter noticed that I was lacking somewhat of hair, and so she thought that possibly it would be to my comfort if not to my health, so she made this for me. It is a little too large, but the little daughter was probably afraid to make it the size that she thought it ought to be. I am wearing this for two purposes—for self protection, and as a compliment of a very kindly disposed friend.

"I am surprised at this crowd here this morning. I supposed if there was anybody that would be apt to over-estimate this audience in advance it would have been Governor Craig. He explained to me this morning that it was at an early hour that I was going to speak and by speaking this afternoon also the crowd would be divided, and for me not to be disappointed if the crowd was not large. The only way I can explain the under-estimate of the crowd this morning is the influence of the good work of Governor Craig which accounts for this effect upon the people. He placed such a moderate estimate upon the effect of his own influence that he did not expect to see such a large assembly.

### Praises Social Service.

"I think it is a most creditable show that these people have made. It is gratifying to find that an organization three years old with such lofty purposes and one that has been able to arouse so much interest among the people.

"I have tried to think what I ought to talk about in the time that is allotted me, but I am always told just how long I can speak. I am glad that I am, for if I were not, I do not know how long I would talk.

"I have a great deal that I would like to say to you. When I began speaking in public at the age of 20, I figured it that I ought to speak 20 minutes. I thought it was as short a time as a man ought to speak. For the first few times I had some difficulty in getting enough ready to keep me 20 minutes, and then I had to follow the advice I had this morning—speak slow; I had no difficulty in speaking slow. Once about 25 years ago I was to make a speech and was riding in the caboose of a freight train. A man in the same car told me that he thought a speaker could not be interesting for more than an hour. It seemed absurd to me for I was then talking two hours. I have been adding to my speech every since until recently. I found that this man was decided in his opinion in that a man could not be interesting for more than an hour, for when I had spoken an hour he arose and went out of the room. Some years ago a speaker at Yale asked the president of the college how much time he would have. The president told him as much as he wanted but that he had searched the records of the college and had found no place where a man had said anything after the first 20 minutes. According to that a man runs some risk in talking more than 20 minutes. I am going to run the risk. I think that I shall not talk an hour.

### Speech To Teachers.

"Now I have three speeches to make and I think I will make three speeches from the speech I made in New Jersey a few weeks ago. I was invited to address the teachers of New Jersey at Atlantic City. About 600 teachers were present. That represented the Teachers' Association of that State including a membership of 12,000. The association has among its members about 12,000 of the 14,000 teachers of the State. It was made up of dele-

gates of these 12,000 teachers amounting to 600, naturally those who had confidence in their profession. This constituted the audience which I addressed, in addition to some others who came to hear what was said to the teachers. I am beginning to feel that time is precious; I realize that each year takes off one from the time allotted to me and that I cannot hope to speak two times to the same people. I am anxious that I make every moment pay.

### Individual Relation.

"I shall speak from one of the three realizations of the individual to things about him—the three most important relations that man has to adjust himself to in the journey from cradle to the grave. Today it is convenient for me to use one of these in my speech to you, one to the Legislature and the other tonight in Durham. The three relations that man bears to the outside world are: His relations to government; his relations to society and his relations to God. I shall speak at noon on a man's relation to government. I shall speak this morning on a Man's Relation to Society and tonight under the auspices of the Durham Y. M. C. A., of Man's Relation to God. I have given these three fundamentals for these relations lie at the very foundation of life. I regard the man's relation to government as the least important; man's relation to society as second in importance; man's relation to God as first, the primary and most important relation, and in this relation I am following the scripture of the lawyer seeking to tempt Christ when he asked him which was the greatest commandment and Christ gave him two commandments, a condensation of the ten.

### Lawyer Rendered Service.

"Many of the lawyers render a great service to society sometimes when they do not intend to. This lawyer rendered as great a service as any lawyer ever rendered society, even though he did not intend it. He was trying to trip the Savior by asking which is the great commandment? 'Thou shalt love the Lord thy God. Thou shalt love thy neighbor as thyself.' We have the first commandment to us by this statement as the first in the ten commandments, and we have it emphasized by Christ in answering the question that brought up this very proposition, and so in speaking of man's relation to God, I speak of man's primary relation. Some people put the emphasis on the second commandment, but the emphasis should be, as stated by Christ, on the first. The reason for this is that until man is brought face to face with his Eternal Creator he does not know his neighbor, therefore it is necessary that man should obey the first commandment before he is in position to obey the second one. The very thing that leads man to disobey the first great commandment is the very thing that leads him to disobey the second.

### False God Is Self.

"It is not a question whether we shall worship images and call them idols, or anything of the kind. You can take the false gods of today, no matter what they are and in the last analysis you will find that every false god is self, that there is not a thing that man puts between himself and the surrender of himself to Jehovah but self and that there is not anything but self that he worships in the place of God. It is only when the individual obeys God's commandments, surrenders himself to the Heavenly Father, ready to do the Father's bidding, obeys the Father's will, that he is obedient to the first commandment and he is then ready to obey the second.

### Man's Relation To Society.

"I came to speak of man's relation to society. I remind you that in man's relation to society, in his relation to God, in his relation to government, it is not a question of whether there shall be relationship between himself and society; it is simply what that relationship shall be.

"I shall divide the subject into two parts, speaking first of the negative side, then of the positive side of life; things that man should not do as a member of society and things that a man should do as a member of society. In this relation there is a difference between the golden rule of Confucius and the Golden Rule of Christ. It has been psychologically developed that the Golden Rule of Confucius was quite dissimilar to the Golden Rule of Christ. The Confucius side, 'Do not unto others that which you would not have others do unto you.' The Christ side, 'Do unto others that which you would have others do unto you.' If a man simply obeys the first he will still restrain from injury, but he will be barren of good. In this world something more is required of a man than to simply refrain from injury.

### Discusses Negative Side.

"I desire to lay down the first proposition for your consideration, one that relates to the negative side of life. It is a rule that will prevent us from doing economical injustices. I think I will be able to convince you that it is a very important rule. If there is any novelty at all in what I say it will be in the way I present it to the organization for argument. Have you thought out the proposition that you are willing to stand upon—the measure of what a man should draw from the society. Do you know that man's relation to society can not be fixed at all and that there is a measured reward. Let me ask some questions, though I intend to answer

them myself. I had trouble about asking questions once in Great Britain, so I answer my own questions now. My first question. How much can a man honestly collect from Society? You will notice that I put emphasis upon the word 'honestly,' not how much he can collect from Society. You will notice that the word 'honest' is very important because it is a word that distinguishes. How much can a man honestly collect from society? He cannot honestly collect from society more than he earns, for if a man collects more than he earns, he collects what some body else has earned and that is not right.

### How Much Can Man Earn?

"How much can a man earn? This is a very important proposition. If a man cannot honestly collect more than he earns, then the question is, how much can he earn. Some earn more than the measure of service that they render to society. You have taken the word service and made it a part of your organization, and I have placed the emphasis on 'service' as a basis of earning power. Whenever a man gets to be radical those who do not agree with him assume that he is trying to discourage thrift. There is never anything proposed in the interest of justice that is not denounced as discouraging thrift by those who know that his thrift project is not based on honest service. I am not radical in a sense that I would limit a man to a small income. No man goes higher than I in estimating what a man can earn. I have a very liberal idea of the earning power of man. In order to put myself dear before you I will now start asking questions with stated amounts.

### Value of Service.

"I will begin with \$100,000. Can a man render service to society so as to be justified in collecting \$100,000 from society in a life time? Now to earn \$100,000 in a life time, he would have to earn \$3,000 for 33 years, the average life time of labor. I do not hesitate to say that a man can render service to society and in return earn the average \$3,000 for 33 years. Is it possible for a man to render service worth \$30,000 per year? I believe that it is. How about ten millions in a life time—more than \$300,000 per year for 33 years. I believe it is.

### Large Earnings Possible.

"Can a man earn \$100,000,000 in a life time and render service so large that he would be justified in collecting at the rate of \$2,000,000 for 33 years? I believe it is possible. We have one man who has collected from society \$500,000,000 and I will ask now whether it is possible for a human being to render service so large as to earn \$500,000,000 in the span of a human life? I believe it is possible.

"I have now gone as far as any man in this country has ever gone. In my judgment I think that men can earn \$500,000,000 and I declare that man has earned \$500,000,000.

### Value of Inventions.

"I will point to you an illustration or two. Can you value the service rendered to society by the men who gave to the world steam? The value of the service rendered society by the man who gave to the world the idea of the advantage of electricity? Steam revolutionized the world, and electricity is just in its first stages. How can you measure the value in dollars and cents the service that these have given to the world?

"Go back into the history and measure if you can the value rendered to the world. Value the service rendered by those who have put into operation this great organization that is giving moral progress to the world. Measure, if you can, the value that this has rendered. Progress will be better recognized and more fully acknowledged in the years to come than in the years past.

### Collection and Earning.

"If I gave you a list containing the names of the men and women who rendered service as much as to earn \$500,000,000, the same thing would be true to every one of them, though in not a single instance has any of them collected it. Those who have earned \$500,000,000 have been so busy that they have not had time to collect it, and those who have collected \$500,000,000 collected it without having time to earn it.

"Every man and woman should be obedient to the economical law, and no one should draw from the store of society except in proportion to service rendered society. In other words, we must be sure that whatever we collect must be ours by moral right, for there is a very wide margin between what the legal law would permit and what the moral law would permit.

### Legal and Moral Law.

"The man who is only legally moral and honest according to statute is not the kind of a man you would want for your intimate friend, even for your neighbor. There is a controlling impulse that lies back of the law and it must be in the heart of every man a determination not to take from society a single dollar that he has not honestly earned. Man could obey that commandment if he would live up to that law, for if he is careful never to wrong another human being by taking from society's store compensation without value of the service rendered, he can say I have kept the commandment of Confucius, 'Do not unto others what you would not have them do unto you,' but if all were to do

(Continued on page six.)